

Monastic Discipline as a Form of Free Life, Simple Means and Pure Forms, with Perception:
By Shomit Sirohi, As Of Gods and Men

- I. The Morning
- II. The Order of Ecclesiastic Rules and Rituals
- III. Buddhist Sangha, Monastery and Vihara with Pure perception
- IV. Evening and Fall, even Philosophy and its Representation of the Life
- V. Organon

Introduction –

The works introduced on the port and portmeanteau of the Christ life is then the order of a day – when one introduces a simple form of life, and is adjoining that to labour and laboring perception, which simply constitutes a types –

Class – Form of Life

Class – Day in Life and Sutras, Tathagata and Dhamma which translates to the class – Monastic Life and Bhikku monasticism, which then is bundles of books, parchment and even epistle to guide one.

Class Two, Division One – The perception of anything is finally the nature of life and things, which is finally Lucretian and Epicurean life as happily the use of life and its simple use which then in complex manners creates Pathapitansi which means Prakrit or the form of natural things, such as painting and writing in paper, or correct Ecclesiastic formalism.

Supplementary Formal Content –

When the organon of life is a formal life, spent reading and writing and educated philosophy and happiness in an Epicurus with Paulinian love for the people and laboring poor, the transformation of this to a resistance and class struggle, is then shifted to moral life and ethics, even celibacy and sexual ecstacy as the fruit of that laboring Life, which shifts all crises and problems to the Damascan formalism, to constitute the crisis in life as freed, by the perception –

Class – perception – Class two – of the God and man, and is then only a moment of complete freedom, spent in Labour.